(21) Isa. XXXVIII, 2.
(22) Near in time. He used to pray immediately after rising.
(23) The word צפונך may mean treasure and also north.
(24) Ps. XVII, 14.
(25) Gen. XXV, 24.
(26) The synagogues were outside the town and it was dangerous to remain alone.
(27) I.e., rejected.
(28) Job. XVIII, 4. The homiletical interpretation of the verse is: 'Your prayer will be thrown into your face, if on your account the earth or synagogue is forsaken'.
(29) Ibid.
(30) Deut. XXXII, 18.

Talmud - Mas. Berachoth 6a

R. Jose b. R. Hanina says: He is rewarded with the blessings enumerated in the following verse: Oh that thou wouldest hearken to My commandments! Then would thy peace be as a river, and thy righteousness as the waves of the sea; Thy seed also would be as the sand, and the offspring of thy body like the grains thereof etc.[1]

It has been taught: Abba Benjamin says, If the eye had the power to see them, no creature could endure the demons. Abaye says: They are more numerous than we are and they surround us like the ridge round a field. R. Huna says: Every one among us has a thousand on his left hand and ten thousand on his right hand.[2] Raba says: The crushing in the Kallah[3] lectures comes from them.[4] Fatigue in the knees comes from them. The wearing out of the clothes of the scholars is due to their rubbing against them. The bruising of the feet comes from them. If one wants to discover them,[5] let him take sifted ashes and sprinkle around his bed, and in the morning he will see something like the footprints of a cock. If one wishes to see them, let him take the after-birth of a black she-cat, the offspring of a black she-cat, the first-born of a first-born, let him roast it in fire and grind it to powder, and then let him put some into his eye, and he will see them. Let him also pour it into an iron tube and seal it with an iron signet that they[6] should not steal it from him. Let him also close his mouth, lest he come to harm. R. Bibi b. Abaye did so,[7] saw them and came to harm. The scholars, however, prayed for him and he recovered.

It has been taught: Abba Benjamin says: A man's prayer is heard [by God] only in the Synagogue. For it is said: To hearken unto the song and to the prayer.[8] The prayer is to be recited where there is song.[9] Rabin b. R. Adda says in the name of R. Isaac: How do you know that the Holy One, blessed be He, is to be found in the Synagogue? For it is said: God standeth in the congregation of God.[10] And how do you know that if ten people pray together the Divine presence is with them? For it is said: 'God standeth in the congregation of God'.[11] And how do you know that if three are sitting as a court of judges the Divine Presence is with them? For it is said: In the midst of the judges He judgeth.[12] And how do you know that if two are sitting and studying the Torah together the Divine Presence is with them? For it is said: Then they that feared the Lord spoke one with another;[13] and the Lord hearkened and heard, and a book of remembrance was written before Him, for them that feared the Lord and that thought upon His name.[14] (What does it mean: 'And that thought upon His name'? — R. Ashi[15] says: If a man thought to fulfill a commandment and he did not do it, because he was prevented by force or accident, then the Scripture credits it to him as if he had performed it.) And how do you know that even if one man sits and studies the Torah the Divine Presence is with him? For it is said: In every place where I cause My name to be mentioned I will come unto thee and bless thee.[16] Now, since [the Divine presence is] even with one man, why is it necessary to mention two?[17] — The words of two are written down in the book of remembrance, the words of one are not written down in the book of remembrance. Since this is the case with two, why mention three? — I might think [the dispensing of] justice is only for making peace, and the Divine Presence does not